Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATION.

For the Christian Register.

ON THE CAUSES OF THE REJECTION OF CHRIST BY THE JEWS.

The rejection of Jesus, by so vast a majority of those who were the eye witnesses of his alleged miracles, has been considered by some to invalidate, in no small degree, the truth of the Gospel history. The healing of the sick by a touch or a word, the stilling of the winds and the waves, and the raising the dead, seem to them such unequivocal and irresistible proofs of divine power, that they cannot conceive, that if Christ had actually performed such miracles, his mission from God would have been disputed, or his commands rejected. The first and general answer to this objection is, that by whatever means God might choose to prove the authenticity and secure the establishment of a revelation in the world, we cannot suppose those means to be compulsory and absolutely irresistible. The proofs on which it rests must be addressed to the reason, the judgement and consciences of men, and they must therefore be at liberty to reject as well as to receive it. Otherwise the revelation would be entirely inconsistent with all God's other moral dealings with men, and entirely unfit for free and accountable beings. If it were *liable* then to be rejected, it is not surprising that it *was* rejected by some individuals, nor is it possible to fix on any number of unbelievers, or any degree of infidelity which we can pronounce to be inconsistent with the truth of the story. These will undoubtedly depend on the circumstances and character of the people before whom the miracles were performed. Certain it is, the miracles of Christ met with a far different reception, from that which would be given them in any enlightened country of the present age. What was there in the condition and character of the Jews of that period, to account for the difference?—A very little observation of human nature, is sufficient to show us, that men do not invariably act up to the conviction of their reason and judgement. There is a principle in our moral nature which prompts us to do what is right, and to act according to what our understanding teaches us to be truth. But the passions and appetites are antagonist principles, and according as one or the other of these principles is habitually listened to and acted upon, it gains strength and ascendency, and the other is weakened and depressed. In this way, passion and appetite may on the one hand be completely subdued and on the other the voice of reason and conscience may be entirely hushed. We see this daily exemplified in common life. The man who has contracted a habit of intemperance is often as deeply sensible as others can be, of the certain ruin of the course he is running; but the long habit of obeying his vicious inclinations, has taken from him the power of acting according to his conviction. How common is it to hear any man who has weakly suffered a long indulgence of his evil propensities to destroy the power of reason and conscience, say, I know full well the danger of my practice, but it is too late; my habits are too strongly fixed ever to be broken. We may convince such a man of his duty, by a process of reasoning, every step of which he will be ready to acknowledge and he will acquiesce in our conclusion, but when we begin to urge him to act according to this conviction, then we first encounter the opposing principles. His passions and appetites have been strengthened by indulgence, his sense of duty has been weakened by neglect. In such a state of mind it is morally impossible he should do right. He will not be able deliberately to contradict his conviction, but he will repress it; he will resolve not to think of it, he will drive it out of his mind and determine to act in spite of it. I have been thus particular in stating these general facts, because, by means of them, as it seems to me, the particular case under consideration admits of complete explanation. At the time Christ appeared, the whole world, in the emphatic language of the Apostle, was lying in wickedness. Men were wholly given up to their worldly selfish and sensual lusts and passions. The gratification of these was the only enjoyment they were acquainted with; this was all they wished and all they hoped for. This was the character of the general mass of mankind. Of course there were occasional exceptions. When therefore Jesus announced all these as sinful, and substituted in their stead spiritual pleasures, the enjoyment arising from well regulated desires, from the exercise of the social and benevolent affections, from ardent aspirations after what was truly pure and noble and generous, and from devotional communication with the Deity, he must have seemed to most men to have cut off every source of human enjoyment, and to have left in their stead absolutely nothing; for of the pleasures which Christianity proposes they could have no conception. The terms on which they were promised would convey almost no meaning to their minds. There would be no analogies in their past experience by which they could judge of them. They could not but regard them as perfectly imaginary and unsubstantial. It is perhaps impossible that those who live in a community where the general moral feeling has been purified and meliorated by the long continued action of Christian influences, and where even the thoughtless have been raised by the rising tide of public sentiment, should fully understand that state of society, upon which all the evil habits which false religion and defective systems of morality could engender, since the creation of the world, were accumulated. But besides that men were then so ill prepared to conform themselves to the spiritual character of the gospel, the profession of Christ at that time required peculiar sacrifices. Men could not then, as now, sit quietly down in their homes and proceed in their ordinary occupations, and retain their rank and connections in society whilst they gave Christianity its due influence over their lives. The reception of Jesus as the Messiah implied a renunciation of all earthly things; of friends fortune, reputation, comfort—and exposed men to disgrace, persecution, torture, death. The language which he held towards those who proposed to become his disciples, was, "If any man come unto me, and hate not father and mother, and wife and children and brethren and sisters, yea, and his own life also he cannot be my disciple." When therefore I consider the spiritual life, of which those of whom it was required, could scarcely have a conception, and the costly sacrifices—which must have seemed to them a sacrifice of every thing—which Christ enjoined on his followers, the fact of their rejecting him, in spite of all his miracles, appears to me perfectly explicable by the common principles of human nature. If by any means a persecution should be now raised in our community against all who profess Christianity, is it not probable that many worldly men who are now professed believers, and who, if asked, would immediately express a firm conviction of the truth of the religion, and would feel themselves injured if denied the name of Christian, would yet endeavor, by concealment, compromise and evasion to save their reputation, property and lives? If it be said this is not so strong a case as the rejection of miracles performed under the observation of the very senses, it may be replied on the other hand, that the sense of moral obligation ought to be stronger in a Christian community, and that habit and prejudice are all in favor of Christianity, but in those days that strongest of all prepossessions in favor of the religion of their fathers, and their country, were on the other side.

These remarks apply to the Jews in common with the rest of the world at the time of Christ's appearing. Though they were the chosen people of God, and enjoyed extraordinary religious advantages, they were sunk to the same degree of moral degradation as other nations. There was however another circumstance peculiar to them, which will go still further to account for their rejection of Christ. Had he appeared among them only as a religious reformer, he would probably have shared the fate of most of the holy Messengers of God to that stiff necked and rebellious people. But he claimed to be the Messiah. By this personage the Jews expected to be delivered from that heathen bondage to which they were reluctantly submitting, and a passive acquiescence to which they regarded as a species of impiety. Under this sore and humiliating national calamity, their only consolation and hope were in the anticipation of the Messiah's advent, who was to break the yoke of the oppressor, and lead the chosen people through battle and slaughter to conquest and glory, and who was expected to establish a dynasty which should extend over the whole earth, and in which individuals of the Jewish nation were to reign as kings, princes and rulers. To this hope all the national feelings of the Jew clung. This was the great object of his national pride. This sustained his sense of superiority over the nations by whom he was oppressed. With these thoughts, feelings and expectations, their very idea of the Messiah was connected. When therefore Jesus appeared, claiming to be this long expected personage,—a man of obscure origin and humble condition, armed with no civil or military power, and laying claim to none, nay, expressly suppressing the inclination which the populace occasionally manifested to rise in his favor, and inculcating a mild and peaceful morality, no disappointment can be imagined greater than theirs. Not one of the characteristics of the expected Messiah was to be found in him. If he were the Messiah, there was no hope of their deliverance from Roman bondage, no prospect that their splendid visions of national aggrandizement would be fulfilled. The proud distinction which raised them above the nations of the earth was removed and nothing remained to qualify, even in their own judgement, the contempt in which they were universally held. In short the first idea, that would occur to a corrupt and worldly Jew, when the religion of Jesus was offered to his acceptance, would, as it seems to me, be this:—this religion requires of me the renunciation of every thing from which I have ever derived enjoyment; it assures me I shall be more happy in resigning than in retaining them, and promises me in their stead certain spiritual pleasures which I can neither understand nor conceive of. I therefore cannot and will not embrace it. In this state of mind the actual performance of miracles would not be denied. We read that the enemies of Christ did not attempt to disprove his miracles. These they acknowledged. What do we, say they, for this man doeth many miracles. But I conceive that they expressly put them out of their minds, and refused to take them into consideration, as men always do what they cannot refute and are determined not to believe.

I cannot think that the belief in the power of evil spirits and that men could by some process employ their agency, had much to do with the rejection of the miracles of Christ. Those miracles were so different in their character and circumstances from the alleged wonders performed by the assistance of demons, that the most inveterate prejudice would scarcely have presumed to institute a comparison between them. The remark however ought to be here repeated, that the force of a miracle will be much more correctly estimated, in an age of scientific improvement, when the laws of nature are accurately ascertained, and the line which separates the natural from the supernatural more exactly defined, than in an age of ignorance when every thing uncommon is regarded as miraculous, and men are unable to distinguish between an usual natural event and the most stupendous miracle.

These are some of the causes which appear to me to have influenced the mind of the Jews in rejecting Christ. The proofs by which the truth of his message was established, could not, I repeat, from the nature of the case, have been such as to compel conviction. If they were not, the principal opposition to them must be supposed to arise from the purity and spirituality of the religion. This opposition would be more general and violent in proportion to the corruption of the age. That this rejection appears so strange to us, of the present day, can therefore be fairly accounted for, by the extreme moral degradation of those to whom Christianity was first offered.

BIOGRAPHICAL.

THEOPHILUS LINDSEY.

(Concluded from page 29.)

But the scene began to brighten. Assistance was afforded; and a [illegible] House, Essex-Street, which was fitted up as a temporary chapel. Dr. Priestley and Dr. Price were indefatigable in their endeavors to promote the cause in which Mr. L. was embarked, and they kindly offered to indemnify our venerable confessor. When it became generally known that he intended to open a chapel upon principles strictly Unitarian, great offence was taken by many; and means were used, but without effect, to intimidate this magnanimous man, from the execution of his purpose. It was even intimated to him, that the civil powers would interpose to frustrate his design. Though, however, upon the opening of the Chapel, an emissary of Government was known, for some time, to attend the public service regularly, in order to communicate information to persons in power, yet when it was discovered that nothing was either taught or done contrary to the allegiance due to the state, ministers wisely ceased to trouble themselves about Essex-Street Chapel. On Sunday, April 17, 1774, the Chapel was opened, and divine service performed before an audience as numerous as could in reason be expected, and as respectable for rank and character as was ever collected upon a similar occasion. The cause soon began to flourish beyond all expectation. The Chapel was always crowded with attentive hearers, so that many who came late, were obliged to go away for want of room. Considerable numbers of names of great respectability were continually given in as subscribers to the expense of the Chapel, and to the support of the minister. Several pamphlets now issued from the press, animadverting on the views which Mr. L. had adopted, and vindicating the doctrines and rites of the Church. This gave rise to his Sequel to the Apology—the most elaborate of all Mr. L.'s publications. As the congregation increased, and the interest appeared likely to be permanent, it became necessary to provide a suitable place of worship. It was agreed, therefore, to purchase the premises in Essex-Street: this was accomplished; and they were fitted up in their present commodious form for the purpose of a chapel, and for a residence for Mr. Lindsey. From this period, Mr. L. may be considered as fully settled. All difficulties were completely removed. Every thing went on comparaively in a smooth, easy, and equable tenor; and the succeeding years of his life were not more diversified than those of other studious persons and ministers commonly are. Mr. Lindsey was in general blessed with a good share of health, and a natural and equal flow of good spirits. His circumstances, if not affluent, were, at least, easy and comfortable. His friends were numerous; and he was in the habit of daily, and familiar, and delightful intercourse with persons of the highest respectability, for rank, talent, character, and information. His public services were attended by as large a congregation as the Chapel would admit, all of whom revered and loved their venerable pastor; and listened to his words as though he were an Apostle of Christ. He was engaged in an office to himself the most delightful, and to others the most instructive and edifying; at full liberty to search the Scriptures without any control, and to speak his sentiments without the least reserve, to a people, candid, affectionate, and warmly prepossessed in favor of whatever he addressed to them. If ever any person resigned a situation of ease and affluence, from principles the most pure and disinterested, with expectations the most humble, and with prospects the most gloomy and uninviting, it was Mr. Lindsey. And if any persons ever experienced the accomplishment of the evangelical promise, that he who should voluntarily forsake all for Christ and for his Word, should, even in the present life, receive rumeration a hundred-fold, Mr. L. was the man. Of this mark of divine goodness, this truly excellent man, who from his cradle had been taught to see the hand of God in every thing, was most deeply sensible.

In the autumn of the year 1778, Mr. L. was seized with a violent fever, which, for some days, excited the greatest alarm among his friends, lest they should lose their revered and beloved instructor. During this trying occasion, the posture of his mind was most pious and becoming. A short period after his recovery it was, that Mr. Belsham, at that time an Orthodox Minister of a congregation in the country, heard Mr. Lindsey. The subject of the sermon was a good conscience, and Mr. B. left the Chapel impressed with the conviction, that it was *possible* for a Socinian to be a good man, though his mind shrunk with horror from the views which Unitarians entertained. In the autumn of 1782, Dr. Disney, then a Rector in Lincolnshire, informed Mr. L. of his intention to resign his situation in the Church, and offering to unite with him in officiating to the congregation in Essex-Street. Nothing could be more agreeable to Mr. L. than this proposal, for he had been long anxious to procure an assistant pastor. The Trustees of the Chapel cordially concurred with the wishes of their beloved minister, who, with his usual liberality, offered his colleague, who had a growing family, a certain income nearly equal to that which he had resigned.

[illegible] spring of 1793, Mr. L., being now more at liberty, committed to the press, a work, the materials of which he had been collecting some years. This work is entitled, "An historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own times; with some account of the obstructions which it has met with at different periods." This is an elaborate work, and one of the most interesting and important of Mr. L's publications. In the year 1785, Mr. Lindsey published an Examination of Mr. Robinson's (of Cambridge) Plea for the Divinity of our Lord Jesus Christ. The impression made upon the mind of the author of the Plea, was very considerable. Some time after, we find him writing in a letter to a friend:—"there are three divine persons in the Unity of the Godhead! Absolute nonsense—supported by tyranny over men's consciences." It is not quite clear to what distance from the standard of Orthodoxy this ingenuous and inquisitive man carried his speculations upon the subject of the person of Christ. But "for many years," says one of Mr. R.'s family and congregation, in a letter to Dr. Priestley, "but especially for the last two or three of his life, he taught the doctrine of the Unity of the great Cause of all things, expressly and effectually." And in a letter to Dr. Priestley, "I am indebted to you," Mr. Robinson himself says, "for the little I know of rational defensible Christianity.—But for your friendly aid I fear I should have gone from enthusiasm to Deism; but a faith founded on evidence, rests on a rock."

In the year 1786, the dissenting academical institutions at Exeter, Warrington, and Hoxton, having been dissolved, some gentlemen in London formed a plan for erecting a college in the vicinity of London, for the purposes of general education, and to supersede the necessity of sending the sons of dissenting parents to the English Universities, where they were under an obligation of subscribing to Articles which they did not believe. Of this institution, Mr. L. was, from the beginning, a sincere well-wisher, and an active and liberal supporter. In the year 1791, was formed the Unitarian Society for promoting Christian knowledge, and the practice of virtue by the distribution of books; and this Society he also sanctioned and promoted. Some years before Mr. L. retired from his office at Essex-Street Chapel, his ministry was regularly attended by a nobleman of singular ingenuousness, rectitude, and liberality, the late Duke of Grafton. Early in the year 1793, Mr. L., at that time approaching the term assigned by the Sacred Writer as the limit of human life, resolved to resign his situation as a Christian minister. This he accordingly did, and, on quitting the congregation, he preached a most judicious sermon. The time was now arrived, when the venerable subject of this memoir was destined to experience the severest privation which had ever yet fallen to his lot, by the exile into which the approved friend of his heart, his fellow-laborer and fellow-sufferer in the cause of divine truth, Dr Priestley, was driven by the lawless fury of an ignorant mob, and the connivance of the constituted authorities. This memorable event took place in the spring of 1794: over it Lindsey greatly deplored, became with him a correspondent, and pulished in England, Priestley's celebrated Reply to Paine's Age of Reason.

In the latter end of December 1801, Mr. L. sufferred a severe stroke, which at first excited the greatest apprehension. But from this he soon recovered, so as to be able to finish his last interesting work—"Conversations on the Divine Government; showing that every thing is from God, and for good to all." This work exhibits a most interesting view of the aged Patriach's pious, candid, benevolent, and cheerful mind; of his humble and devotional spirit; and of the happy influence of that rare combination of the principles of a sublime philosophy with the doctrines of pure and unsophisticated Christianity, which, when they become the ruling principles of conduct, elevate the human character to its highest dignity, and ensure the most substantial, exalted, and permanent felicity. Thus gently, thus usefully, did this eminent servant and minister of Christ pursue his way to that quiet abode, which is the house appointed for all living. For after the seizure before mentioned, he gradually declined in bodily strength and vigor. But no symptom of immediate danger appeared till the latter end of October 1808, when he was attacked with a complaint that proved mortal. Mr. L. died in the 86th year of his age. Of his character, no long recapitulation can be necessary.—Disinterested, glowing benevolence, springing from rational, ardent, and deeply-rooted piety; supreme solicitude to discover truth; unwearied pains in searching after it, and inflexible firmness in what, after due inquiry, he believed to be right; just views of revealed religion, combined with earnest but not obtrusive zeal, for their promulgation; and blended with the most unaffected humility, and a singular courteousness of manner; finally and eminently, a commanding sense of God and duty, constituted the principal lineaments in the character of this excellent and truly venerable man.

PRACTICAL.

THE BIBLE.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmaiment is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do to its reader, is to refer him to the Bible.

Let us seek to know more of the Bible. but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us—for yet a few days, and we shall be in eternity. *Erskine.*

NEGLECT OF WARNINGS.

There is one great sin, which, nevertheless, may not be amongst the number of those of which we are sensible, and of which our consciences accuse us; and that sin is the neglect of warnings.

It is our duty to consider this life throughout as a probationary state: nor do we ever think truly, or act rightly, but so long as we have this consideration fully before our eyes. Now one character of a state, suited to qualify and prepare rational and improvable creatures for a better state, consists in the warnings which it is constantly giving them; and the providence of God, by placing *us* in such a state, becomes the author of these warnings. It is his paternal care which admonishes us by and through the events of life and death that pass before us. Therefore it is a sin against providence to neglect them. It is hardiness and determination in sin; or it is blindness, which in whole or in part is wilful; or it is giddiness, and contemptuousness in a subject, which admits not of these dis positions towards it, without great offence to God.

A serious man hardly ever passes a day, never a week, without meeting with some warning to his conscience; without something to call to his mind his situation with respect to his future life. And these warnings, as perhaps was proper, come the thicker upon us, the further we advance in life. The dropping into the grave of our acquaintance, and friends, and relations; what can be better calculated, not to prove (for we do not want the point to be proved,) but to possess our hearts with a complete sense and perception of the extreme peril and hourly precariousness of our condition: namely to teach this momentous lesson, that when we preach to you concerning heaven and hell, we are not preaching concerning things at a distance things remote, things long before they come to pass; but concerning things near, soon to be decided, in a very short time to be fixed one way or the other? This is a truth of which we are warned by the course of mortality; yet, with this truth confessed, with these warnings before us, we venture upon sin. But it will be said, that the events which ought to warn us are out of our mind at the time. But this is not so. Were it that these things came to pass in the wide world only at large, it might be that we should seldom hear of them, or soon forget them. But the events take place when we ourselves are within our own doors; in our own families, amongst those with whom we have the most constant correspondence, the closest intimacy, the strictest connexion. It is impossible to say that such events can be out of our mind; nor is it the fact. The fact is, that, knowing them, we act in defiance of them: which is neglecting warnings in the worst sense possible. It aggravates the daringness; it aggravates the desperateness of sin: but it is so nevertheless. Supposing these warnings to be sent by providence, or that we believe, and have reason to believe, and ought to believe, that they are so sent, then the aggravation is very great.

Paley's Sermons.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 28, 1829.

SABBATH MAILS.

Having considered, in the two last numbers of the Register, the general character of the Report of the Committee of the U. S. Senate, on the subject of Sunday mails, and also the objections urged against their cessation, we proceed now, as we proposed, to state our reasons for disagreeing with the committee in the course they have recommended on this subject.

In what we have already made on the subject, it will not be necessary that we say anything to prevent a misconception of our views; but, for the sake of others we would state, that we not only disclaim the *wish* that the observance of the sabbath should be maintained by compulsion, but deny the right of government to do this, any farther than is necessary to protect those who conscientiously observe the day, from interruption and annoyance in their worship. Persuasion and argument are the only means which can be used, either lawfully, or with any prospect of advantage, to effect an observance of the sabbath. We are to address ourselves on this subject purely to the understandings and hearts of men, and not to their fears, or to their feelings of worldly and selfish interest.

This principle, however, we consider quite a distinct one from that which we now advocate. It is not *compulsion* but the *ceasing to compel* that we contend for;—the ceasing to transport and open the mails on the sabbath. This, as we have before said, can wound no man's conscience, nor infringe any man's religious rights. If the petitioners to Congress go beyond this, they go without our sympathy, yea, and expose themselves even to the just suspicion of sinister purposes, and must expect to meet the earnest and determined opposition of every true and enlightened lover of liberty and his country.

We dissent from the recommendation of the Report, because we consider it inconsistent with an enlightened regard to the true and best interests of the people, both as a nation and as individuals; on the ground that the transportation and opening of the mails on the sabbath, by lessening the prevalent respect to the day and the customary attention to religious observances and duties, tends not only to destroy that energy of moral principle, and those orderly, peaceable and virtuous habits, on which, infinitely more than on mere wealth, the happiness, strength and real prosperity of a nation depend; but also to nourish low and groveling views of life, to destroy our sensibility of heart and conscience, and to debase and blight the religious affections, on whose cultivation and exercise our purest and best happiness, both in the present and future life must depend.

We shall draw our arguments for the observance of the sabbath not from any special command or requirement of the Scriptures either Jewish or Christian, but from the moral fitness and excellent tendency of the observance itself. We believe indeed that an abstinence of one day in seven, from labor and all secular engagements, may be rationally defended on the mere ground of expediency, viewed only as a civil institution adapted to promote the temporal welfare of society. To a mind and body worn down and harrassed with care and labor, what a refreshment is the rest of the sabbath! The increased vigor both of body and mind which it enables a man to bring to the business of the succeeding week, will commonly more than balance what would have been accomplished without this interval of rest.

But we are not confined to this low view of its obligation and advantages. The Jewish observance of one day in seven was in obedience to a positive command of God; but at the same time the observance had its own moral uses and its appropriate rewards, in its tendency to elevate the thoughts and affections to God, and to secure the soul from the power of temptation and the consequences of transgression. In like manner we Gentiles, who are equally the moral creatures of God, men of like passions, exposed to similar temptations, and needing the same restraining influences--*we* shall find the same eminent moral uses in the observance of stated periods for special religious meditation and self-discipline, and of abstinence from worldly cares and duties. And we know not how a rational mind that properly estimates its various relations, and is honest and true to itself, can regard this circumstance or feature of the Jewish sabbath, in any other light than as expressly indicating a moral obligation to a similar observance by all-moral beings. But in addition to this argument, we have the powerful one drawn from the apostolic example of such an observance, which has been transmitted to us even from those earliest days of Christianity.

When, in connexion with these circumstances and motives for the observance of a day of rest, we consider the innate propriety and improving influence of the observance itself,—its tendency to resist the enslaving power of worldly cares and interests, to regulate and purify the desires and affections, and, in a word, to elevate the soul to its true supremacy over sense and passion and every outward and material thing, we cannot but feel and acknowledge that the institution is recommended and sanctioned by the plainest indications of Providence, [illegible] of the Divine hand.

Now we would maintain that it is a duty, which as rational moral beings we owe to ourselves, carefully to watch and resist whatever tends to destroy or weaken the influence of an institution so evidently sanctioned by Providence, and so admirably adapted to our condition and wants as frail, erring, tempted beings. It is not that we would confine religion to one day in seven; but, that, by the hallowing influences of *this one day* we would the more effectually spread the power and the joy of religious associations and duties over the whole week.

That the transportation and opening of the mails on the sabbath has a tendency, particularly in commercial cities, to defeat this beneficent purpose of the day, is to us, too manifest to be doubted. We admit that it does not *necessarily* chain the mind to worldly cares, for no man is compelled to receive or open his letters; yet by bringing within their power the means of learning the state of the markets, or the success of their various commercial enterprises, a strong temptation is presented to men in active business, to keep up on the sabbath, an attention to the worldly interests of the week. In this manner the transporting and opening of the mails produce their injurious effects, by strengthening and rivetting the bonds of earthly attachments, weakening the regard to sabbath obligations and duties, and causing men to forget the necessity of occasional stated times of abstraction of thought and affection from present outward things, in order to nourish rightly a sense of the future.

The temptation to which we have alluded, is not only one to which most men are *liable* to yield; but one to which it is believed the great mass of men, in commercial places especially, *do* yield; and that the practice is gradually but silently producing an unfavorable influence on their minds, of the extent of which they are not themselves conscious. Yes it is feared that there are many good men,—men who love and honor goodness, and who would revolt at the thought of losing their reverence for virtuous conduct and principles, who, through an unhappy conformity to this prevailing custom of society, are fast losing, or at least prevented from acquiring, that spirituality of mind, which in the closing scenes of life they will regard as a treasure infinitely outweighing all other acquisitions, and which, if required, should be purchased even at the sacrifice of every outward good.

Let such advocates of sunday mails ask themselves seriously and honestly what is the grand and leading purpose of the present life. Is it to heap up, and very presently when we die—for die we all must—is it to heap up and presently leave a certain amount of wealth, to heirs we know not whom—to be used we know not how—perhaps, as is too often the case, to corrupt the virtue and ruin the fair hopes of our posterity and of multitudes around them? We believe that there are few advocates of sunday mails, who would consciously, for a moment, indulge so low views of the purpose of our present being. They will cheerfully respond to the sentiment that the leading design of our existence here, is rather to establish the soul in voluntary and energetic principles of virtue, to exalt it above low and grovelling influences, and to fill it with those celestial aspirations which are to prepare it for the high duties, exercises and enjoyments of the higher, the endless life,--for free and delightful intercourse and communion with pure and exalted spirits, and with God its author.

And yet is there not cause to fear, that in many instances merely from the temptations presented by sunday mails, men immersed in successful business, have suffered and are suffering the mere interests of the world, the care of outward things, to *engross* their minds and affections, and cause them to *lose sight* of this grand purpose of their being—to forget that all outward accommodations and attainments—pleasure, wealth, power, cultivated taste, intellectual eminence, are all *worthless*, except so far as they are means, instruments, effective promoters of *moral culture*,--except in so far as they help the soul, the immortal accountable spirit, onward and upward in its progress toward the purity and perfection of which it is capable, and for which it was beneficently created?

DEDICATION AND ORDINATION AT DOVER, N. H.

A neat and commodious Church having been erected at Dover, N. H. by the Unitarian Society in that place, and Mr. Samuel K. Lothrop having accepted an invitation to become the minister of the new Society, the Dedication and Ordination services were performed, as hinted in our last, on the same day, and in the following order. Dedicatory Services, Rev. Dr. Nichols of Portland—Anthem—Prayer, by Rev. Dr. Andrews of Newburyport—Sermon, by Rev. Dr. Parker of Portsmouth—Ordaining Prayer, Rev. Mr. Greenwood, of Boston—Right Hand of Fellowship, Rev. Mr. Upham, of Salem—Original Hymn—Concluding Prayer, Rev. Mr. Wells of Kennebunk—Anthem--Benediction.

A large assembly was convened on the occasion, and the services were listened to with much apparent interest, and it is believed left a highly favorable impression on the minds of the audience. The Sermon by Dr. Parker was from 1st of Cor. ii. 2; "For I am determined not to know any thing among you, save Jesus Christ, and him crucified."

In the evening a sermon was preached before the Society, by the Rev. Dr. Nichols.

The success of the society has thus far equalled, if not exceeded their best expectations. They have certainly much cause of congratulation, and of gratitude for their encouraging prospects.

The following is the hymn alluded to above.

HYMN.

In vain, O God, we build the house,
In vain we bow before thy throne,
Unless thy spirit guide our hearts
To worship *Thee* and *Thee* alone.

And while we consecrate to thee
The building which our hands now raise,
O may each heart thy temple be
A dwelling fitted for thy praise.

The fire upon thine alter laid
Be guarded here with *holy zeal*,
'Till every mind its light confess
And every heart its influence feel.

Let no unhallow'd flame ascend
From altars consecrate to thee,
But ever *leaning* upon *Faith*
Be found her *sister, Charity*.

Bless *him* who *bending at thy throne*
With mingling *hopes* and *fears* oppress'd
Implores thy guidance, which alone
Can give the *struggling spirit rest*.

May his instructions fall like dew
On hearts that *thirst* to know thy will,
Confirm the *doubting*, guide the *weak*
And teach affliction to be *still*.

To *Thee* and to this *gather'd fold*
The *freshness of his youth* is given,
Accept the willing *sacrifice*,
And make *this House the Gate of Heaven*.

ORDINATION AT CONCORD, N. H.

The ordination of Mr. Moses G. Thomas from the Theological School at Cambridge, over the Second Congregational Society, Concord, N. H. took place on Wednesday, the 25th instant.

The order of performances was as follows:—Introductory prayer, and Reading of the Scriptures, Rev. Mr. Gage, of Nashua—Sermon, Rev. Mr. Barrett, of Boston—consecrating Prayer, Rev. Mr. Gannett, of Boston—Charge, Rev. Mr. Capen, of South Boston—Right Hand of Fellowship, Rev. Mr. Lothrop of Dover, N. H.--Address to the Society, Rev. Mr. Gannett, of Boston—Concluding Prayer, Rev. Mr. Lothrop, of Dover.

We hope to receive for the next paper a more particular account of the services.

Quarterly Charity Lecture. This Lecture will be held at the Old South Church, on Sunday evening next.

The communication of "*Mater*" in this paper refers to an article from which we have this week given some additional extracts on our last page.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. REED,—

One of the charges brought by the orthodox against Unitarians is "that they deny the Lord who bought them;" applying to them, or at least to Unitarian ministers, the words of the Apostle Peter when speaking of the false teachers, who were to bring in damnable heresies into the Church of Christ. It is not long since I read in one of the orthodox Journals an article in which it was attempted to show that the description, 2 Peter, ii. 1, 2, 3: was strikingly applicable to the leading Unitarians of this place. In the view of the writer the Apostle looked forward to the times in which we live, and intended to hold up to infamy and the reprobation of every good Christian, the men, who have done most to promote Unitarian Christianity in New-England. And who are they? Such men as Buckminster, and Thacher, and Parsons, and others, who, while they lived, were the lights of the age and whose memories are blessed: and many both ministers and laymen, who are among the living ornaments of Society. These, we are virtually told, are "the false teachers," described by the Apostle, who should "bring in damnable heresies, even denying the Lord who bought them," and who, "through covetousness, should with feigned words make merchandise" of the saints.

How often too are the orthodox exhorted in sermons and in the Periodicals of the day to "contend earnestly for the faith once delivered to the saints," by a similar perversion of the words of the Apostle Jude? Much pains are taken to produce the impression, that Unitarianism is the heresy which this Apostle also denounces, and against which therefore it is the solemn duty of all good Christians *earnestly to contend*. And I have no doubt, that there are multitudes who read only on one side and who enjoy but few opportunities for correcting the false impressions which, in this way, are made on their minds, who do in fact regard the system in this light. No wonder that they start back and shudder when they unexpectedly find themselves in the presence of one who avows himself to be a Unitarian. Well might they shudder, were Unitarians what their adversaries would persuade them to believe.

For on the supposition that it was *to them* the Apostles referred in the passages quoted, it must be allowed that they deserve to be held up to universal reprobation. The false teachers designed by Peter were vile and impious impostors, who are described not only as "denying the Lord who bought them," but as persons "who walk after the flesh in the lust of uncleanness;" defiling themselves "as natural brute beasts;" who "count it pleasure to riot in the day time;" "having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls;" "promising them liberty, while they themselves are the servants of corruption." The Apostle Jude evidently refers to the same heresy, where he exhorts Christians to "contend earnestly for the faith, &c." "There are," says he, "certain men, crept in unawares,—ungodly men, turning the grace of our Lord God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The depth of depravity into which they had sunk and into which they endeavored to plunge others, appears from what follows; and which I do not believe that any of our orthodox brethren would dare to apply to Unitarian ministers. In licentiousness they are compared to the inhabitants of Sodom and Gomorrah, giving themselves up to all manner of impurity.—They are said to obey the calls of their appetites, like animals devoid of reason. And the Apostle denounces woe against them for their manifold wickedness. (See the whole Epistle of Jude.) Now although the whole of these descriptions is not actually applied to Unitarians in orthodox Publications, yet it must be seen by every one who reads the chapters in which they are found, that only one class of persons is spoken of: and when it is so often asserted or implied, that Unitarianism is the heresy denounced in these passages, what shall hinder multitudes who have few opportunities of judging for themselves, from applying the whole description to the friends and upholders of that system?

I would ask all honest and candid men to consider whether such charges are not scandalous and disgraceful to the party which brings them forward and attempts to support them? and, had I opportunity, I would ask their authors and propagators themselves, whether they are willing, under their own names, to avow their belief, that the heresy, described by Peter and Jude in the passages referred to, is *Unitarianism, as now held and propogated by the Unitarian ministers and laymen of New-England?* If not—let them consider whether they are justified in the course they pursue; whether are not guilty of the sin of defamation, and of wilfully perverting scripture for party purposes.

LIBER.

For the Christian Register.

MR. EDITOR.—

Will you and your readers hear a word on a subject of some delicacy? It may be set down to jealousy, affectation, fastidiousness, folly, or something worse--but I am still disposed to offer a remark or two, as I have been wishing to do for sometime, against that habit of *praising each other*, into which we have lately fallen. I do not know either that there has been more of it of late than always; but I have noticed more, and I confess have been intolerably disgusted sometimes. Especially with most of the extracts that have appeared in our prints from the English publications, noticing the writings of our distinguished men. With all due deference to the judgment of the English Reviews, I must say their praises of our religious productions appear to me to discover more good feeling than discrimination; for all I have seen have been almost without qualification, and some of them the extreme of panegyric.

To give any instances, would make my remarks personal; which I did not intend. I would not lower in the least, if I could, the deservedly high esteem in which many of our writers are held at home and abroad, & I know I could not, if I would. I speak now without any reference to persons or merit. But I would ask, if it be at all consistent with decorum or with Christian professions, to utter and repeat again and again the grossest personal praises, lavished upon living men, and they ministers of a meek religion? Is there not too much of this, in most of our notices of sermons, books, tracts, &c.? Is it not too much a matter of course and of party pride? Would it not be better to let men and their writings speak for themselves? If any crave this flattery, they must have a wrong spirit. If they do not crave it, they must be disgusted with it, or their humility endangered. In either case, I cannot think service is done to religion. The times abound too much in personalities, of praise as well as censure.

E.

For the Christian Register.

TRINITARIAN FAIRNESS.

I have seen in two or three recent orthodox publications in defence of the Trinity, the invocation of Stephen (Acts vii. 59) inserted not only without one word as to the correctness of the text, but without even putting the word *God* in italics—as it is in our common translation. This word stands here in the common type, like the rest of the text; tho' some of the most stubborn Trinitarians that have ever written have decidedly rejected the word, though it is not found in Griesbach's text, and though the translators themselves of our version have expressly said, by putting it in italics, that it has no authority; notwithstanding all this, the orthodox now have the conscience to insert it, and insert it in such a way, as to deceive the ignorant reader. This is the case—to mention no other, in Mr. Cornelius' sermon on the Trinity, and also in 'more than one hundred arguments, &c.'—both published as tracts, by the American Tract Society—I believe very few of the orthodox clergy ever inform their people that the words found in italics in our Bible are inserted by the translators, without authority—Is it so? If so, what does it teach?

For the Christian Register.

MR. EDITOR,—

I read with much interest and pleasure, in the last Examiner a review of Children's Books, some extracts from which appeared in your paper of the 14th instant. It was much needed, for though I do not know that they have been deteriorating in quality, yet I have felt that many of them had great faults, and that but few in comparison, were all that could be wished. I think we may promise ourelves an improvement in them from the exertions of the Sabbath School Society, which I hope will suffer no books to issue from their press without the stamp of their entire approbation. We had better have but few books, and those of a higher character; and I think it would be proper and advisable for the publishing committee to expunge or alter such parts as shall appear exceptionable in works which they otherwise approve. I was not aware until I read this Review, of the numbers and magnitude of the faults in this department of literature, and it proves how very difficult this species of writing must be, since they are, some of them, such as would scarcely be perceived in other kinds of writing, or at least, such as would not materially effect their usefulness. But I could from my heart say amen to all that the Review has said, and as a friend happily expressed it, the sentiments were to exactly my own, "I should think I had written the article myself." The multiplicity of little novels is a great evil, and I think, has a tendency to produce a frivolous state of mind. Abridgements of history, travels, and biographies, would be quite as entertaining, without being liable to the same objections.

MATER.

MASSACHUSETTS LEGISLATURE.

SENATE.

Feb. 20. The bill on Banks and Banking came from the House amended, and was committed to a select committee.

A resolve for the survey of a Railroad from Plymouth to Wareham was passed.

Feb. 21. Several private bills were advanced. The subject of most public interest discussed

this day, was that of Banks and Banking, but the final decision was not made.

Feb. 23. Several resolves passed. A bill in addition to an act to provide for the instruction of youth passed to be engrossed, and was sent down for concurrence.

The bill to provide a permanent fund for the support of schools, and for other purposes. passed to be engrossed.—A reconsideration was moved by Mr. Burnell.

Feb. 24. The bill on Banks and Banking was discussed and amended.

The following bills passed to be enacted; authorizing the First Parish in Methuen to dispose of their Parsonage Lands—incorporating the Evangelical Congregational Society in Barre—incorporating the Managers of the Boston Seamans' Friend Society—incorporating the Greenfield Manufacturing Company—incorporating the Trustees of the Patridge Ministerial Fund in Duxbury—incorporating the Trustees of the Baptist Church Fund in Canton—incorporating the North-Adams Cotton and Machine Manufacturing Company—incorporating the Trustees of the Eames Ministerial Fund in Holliston—incorporating, the Proprietors of the South Parish Meeting house in Braintree—incorporating the Second Congregational Parish in Milton—incorporating the Minister, Wardens, Vestry and Proprietors of St. Johns Church in Northampton.

HOUSE.

Feb. 20. A Report from the committee on Railroads was submitted, accompanied by resolves that it is expedient for the state to aid and encourage with its funds the construction of Railroads from Boston to the Hudson, and to Providence,—that the subject should be postponed till the meeting of the next Legislature, for the purpose of giving the people time to understand it fully; and that the decision ought not to be deferred beyond that session.

A bill relative to the Pilotage of Boston harbor was committed; the other business was of a local nature.

Feb. 21. The subject of altering the constitution was referred to the next Legislature There was no other business of a public nature finished this day.

Feb. 23. A bill in addition to the laws regulating the support of paupers, passed to a third reading.

A bill to repeal all laws in regard to state paupers, was discussed at length; and a motion to strike out the enacting clause passed in the affirmative, the bill being thereby rejected.

Feb. 24. The committee appointed to consider what measures should be adopted to ascertain the number of blind persons in the Commonwealth and their situation, reported a resolve, directing the Secretary to send Circulars to the several towns in the State, which was read twice and passed.

The following bills passed to be enacted;—to incorporate the Boston Fire Department Insurance Co.—to incorporate the South Parish in Braintree—to incorporate the Mutual Fire Insurance Co. of Hatfield, severally passed to be enacted.

LITERARY.

Early History of Louisiana. Barbe Marbois, a Peer of France, well known in this country as Charge d'Affaires from Louis 16th to the old Continental Congress, and as the Plenipotentiary of the First Consul for making with Messrs. Livingston and Munroe the treaty, by which Louisiana was ceded to the United States, has just published in Paris a work upon the history of Louisiana, and of the cession of that colony to the United States of American, preceded by a discourse upon the constitution and government of the United States. *N. Y. American.*

The Messors. Harpers are engaged in printing a splendid and uniform edition of the works of WILLIAM ROBERTSON, D. D. comprising the History of America, Charles V.; Scotland, and the Disquisition concerning India. Two volumes, embracing the "HISTORY OF AMERICA," and "Charles V." have been published. Each volume is complete in itself. *N. Y. Times.*

A volume of poetry by Mr. & Mrs. Brooks is expected. The former has written much with the signature of *Florio*, and the lady has been very successful in her poetic essays, under the romantic name of *Norna*. The poetry which has been published in the newspapers by the present Mrs. Brooks, though marked by those minor faults which are to be expected in the writings of one whose years are few, has certainly evinced a vigorous fancy, a boldness of thought, and a degree of energy and spirit more like the enthusiasm of a Cavalier, than of a young girl of sixteen. *B. D. Adv.*

Cooper, the American novelist, is in Florence with his family, and is supposed to be collecting materials for another work.

It is said that Sir Walter Scott intends to visit Florence shortly.

A memoir of Capt. Clapperton, the African traveller, was about to be published in London. It contains full details of the circumstances attending his death.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PLOCLAMATION.

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

With the advice and consent of the Executive Council, I appoint THURSDAY, THE NINTH DAY OF APRIL NEXT, to be observed, throughout this Commonwealth in FASTING, HUMILIATION and PRAYER.

May the people of every Class and Denomination assemble with deep religious feelings, on that day, as much in the pious spirit of their Ancestors as in imitation of their example of social worship, unitedly to offer to the AUTHOR of their existence, the SUSTAINER of their lives, and the SOVEREIGN DISPOSER of their future destinies, penitent confessions of Sin and Supplications for Pardon and Divine Favor;—May the day be consecrated to solemn meditation and to a faithful and responsible review of the past;—that Offences of private commission and Default, and Transgressions of public character, may be remembered in contrition, and repented of, with effectual resolutions of amendment;—And may the occasion especially be improved, to rebuke those vices of Profanity and Intemperance, violations of moral duty, and disregard of religious obligation, which are alike baneful to Individuals and destructive of the peace and happiness of the community.

And as, by the opening of the Spring, we are more directly reminded of the kind Providence of Heaven, in preparing means for the supply of human wants, may we not be insensible of our dependence upon the Divine Blessing for the rewards of human labor, but humbly ask in Prayer, that the succession of the seasons may continue to be ordered to us, in mercy.

Imploring the favor of Almighty God upon the Land in which we live, and upon all the interests of the People; upon the respective States of the Union, and upon the Government of the Nation, let us also commend to His care and protection, and to the guidance of His wisdom, those who are called to the administration of the public affairs. May we seek, with devout and earnest supplication, that our Institutions of a Civil, Literary, and Religious character, may be preserved in their purity, and enjoyed with an increased and wide spreading usefulness;—that, through their instrumentality, Knowledge, and the Charities of social fellowship and kindness, may be cultivated, and the People, justly appreciating their Rights and sensible of the precious worth of their Privileges, may be animated to the faithful discharge of the duties of citizens, and to a fulfilment of the obligations, which bind them to a higher and more solemn accountability, as Christians.

The People of the Commonwealth are requested to abstain from recreation and unnecessary labor, on the day of the appointed Fast;—And, through divine grace, may the appropriate religious observance of the occasion be eminently blessed to their temporal and spiritual improvement.

Given at the Council Chamber, in Boston, this twentieth day of Febuary. in the year of our Lord one thousand eight hundred and twenty-nine, and the fifty-third of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, by and with the advice and consent of the Counsil.

EDWARD D. BANGS, *Secretary.*

God save the Commonwealth of Massachusetts!

DOMESTIC SUMMARY.

Fire. At a quarter before 10, on the 25th inst. a fire broke out in the Grocery Store of Mr. Blanchard, in Elm-street, and fears were for some time entertained that the conflagration would be a very serious one. The engines however were soon on the spot, notwithstanding the difficulty of getting through the drifts of snow, and the flames were soon extinguished. *B. D. Adv.*

The anniversary of the Birth Day of Washington, this year fell on Sunday, and was appropriately noticed by the Rev. Mr. Frothingham in a discourse delivered at the Church in Chauncey place. On Monday the usual salutes were fired by the Washington Artillery. *Cour.*

Loss of the Nantucket Packet and Mail. A letter from Matthew Cobb, Esq. Post Master at Barnstable, states that the "Mail Packet, Capt. Marchant, left Nantucket on Friday last. In the snow storm, at 5, P. M. she struck on Collier's Ledge. The crew and passengers expecting the vessel would go to pieces, took to their boat, eight in number. After being in the boat about 10 hours, they landed on Sampson's Island. The next day they took to their boat again, and reached a schooner lying in the Deep Hole, leaving one young man, son of Mr. James D. Scudder, on the Island, frozen to death. Finding no one on board the schr. they set a signal, and remained until Sunday, when they were taken off, another of their number, brother to young Scudder, had frozen to death, and some of the others were badly frost bitten. One of the passengers Capt. Swain, of Nantucket, had $2000 on board of the Packet. They saved nothing from the Packet except what they stood in."

One John Morgan of Portland as we learn, from the Argus, on Saturday afternoon last, in a fit of passion excited by his wife's infidelity, stabbed her to the heart with a knife, and then plunged the same weapon into his own body, which wound he is not likely to survive. He is a fisherman by occupation, and about 31 years of age. The age of the deceased was 24. They had been married 6 years, and had two children, both of which are dead. *Bulletin.*

The committee appointed to inform General Jackson of his election were Mr. Tazewell of the Senate, and Messrs Hamilton and Bell of the House. When the President elect entered the room where the committee were in waiting, the chairman addressed him as follows:—

SIR:—In obedience to the orders of the Senate and of the House of Representatives of the United States, and by the direction of this their Joint Committee appointed for that special purpose, it is my duty to notify you, that you have been duly elected President of the United States for the term of four years, to commence with the 4th day of March next. While performing this act of duty, I beg leave to offer you my own, and the cordial congratulations of each of my associates of this committee, on this event—an event which we all confidently believe, will redound not less to your fame, and to the future benefit of our common country, than any other of those occurrences which have signalized you past life, and secured to you that respect, and esteem, and confidence of your fellow citizens, which have been so fully illustrated in your recent election. The particulars of this election will be made known to you by the record which I have now the honor to place in your hands.

To this address Gen. Jackson replied:

SIR:—The notification that I have been elected President of the U. States for four years, from the 4th of March next, which by the directions of the Senate and House of Representatives, you have so politely presented, is received with feelings of the deepest sensibility.

I desire you to communicate to the respective Houses of Congress, my acceptance of the high trust which has been conferred by my fellow-citizens, with an acknowledgment of the responsility which it enjoins; and that I can make no suitable return for so flattering a proof of their confidence and attachment. All that I can offer, is my willingness to enter upon the duties which they have confided to me, with an earnest desire to execute them in a manner the best calculated to promote the prosperity and happiness of our common country; and to the attainment of these objects, shall my unceasing efforts be directed.

I beg you, Sir, to convey to the Senate and House of Representatives assurances of my respect and regard.

Mr. Quincy, President of Harvard College, was in Washington last week.

Scarcity of Coal. The Schuylkill Company brought to this city the present season eighteen thousand tons of Coal, and the Lehigh Company ten thousand tons, and a load cannot now be bought in the city, *N. Y. Hera'd.*

It appears from a late report of the Inspectors of the Auburn State Prison, that the number of convicts in the prison in January last, was 570, in the course of last year, 44 have been discharged by the completion of their sentence, and 76 were pardoned. If all the penitentiaries in the country discharge the same proportion of convicts, there can be no difficulty in accounting for the number of villians now preying upon the community. *B. D. Adv.*

New York Rail-Road Surveys. The Directors of Internal Improvements of this State, have received from the Commissioners of the State of New York, a very handsome copy of the plans and profile of the surveys, made under their direction, by Wm. C. Young, Esq. for the continuation of the Boston rail road from the Massachusetts line at West Stockbridge to Albany, together with a copy of his report and estimates. The distance by the line surveyed by Mr. Young is 40 3-4 miles, and his estimate of the cost of construction, for a double road, with continuous trench walls, rail-stone and plate-rails, including a stone bridge over Kinderhook Creek, and stone piers to all bridges, with an addition of 10 per cent. for superintendence and contingencies, is $16,162 per mile, or $658,606 for the whole distance.

Mr. Baldwin's estimate of the cost of a similar rail road from Boston to the New York line is $16,434 77 per mile, making $2,638,628 for the whole distance. The two sums added make the estimate of cost of the road from Boston to Albany $3,297,234.

Charleston Infant School Society. A society with this name has been established in Charleston, S. C. We are told that 'the object is more particularly to benefit the children of the poor.'

The following notes from the Constitution of the society will give a more just idea of the aim of the founders of this school.

"The infant poor suffer from being left to the care of children little older than themselves, who either injudiciously indulge, or needlessly contradict them. And in Charleston they suffer not less from being so much with the children of color, who are their nurses and companions.

"In the infant school will be acquired, 'that submission to necessary, but mild discipline which will render the task of instruction in the schools, to which they may be removed, more easy and efficacious."

Methodists. The present year, 1829, will form the centenary of Methodism. In 1729, this sect first commenced at Oxford, under the Rev. J. Wesley.

FOREIGN.

From England. Liverpool papers to Jan. 8th have been received at New-York.

Considerable excitement existed in Ireland on the Catholic question, in consequence of a letter from Lord Anglesea, Lord Lieutenant of Ireland to Dr. Curtis, the Roman Catholic Primate; from which letter it was inferred that the Lord Lieutenant, was dismissed or had resigned, as his opinions on the question of emancipation were known to be quite different from those of Lord Wellington.

The suspicions provedtrue in regard to the dismissal of Lord Anglesea. His recal was received the 31st Dec.

It was supposed that the Duke of Buckingham, or the Earl of Verulam would be appointed Lord Lieutenant.

Bell's Weekly Messenger has some speculations in relation to the financial condition of the country, from which we give the following paragraphs.

It is remarkable that in this country population advances with more hasty strides than in any other in the world, Prussia, perhaps, excepted. In England population and wealth advance hand in hand. In Scotland things are more stationary, and in Ireland, poverty and the human species seem to strive together which can obtain the upper hand. But it has been estimated, by our best financiers, that the very increase of population in Great Britain adds to the public revenue half a million annually.

It appears by the last annual Report that more than half a million of children are in a course of education at the Church of England schools.—Now this is chiefly important, because the education *here* is confined to the proper object; namely, that of instructing the poor in reading and writing, and controlling knowledge by its proper correctives—the principles of Christianity. An education of this kind, with reference to the lower classes, is the only useful education.

The quarter's revenue, finishing the year 1828, was found to exceed the corresponding quarter of the preceding year, by the amount of 686,221*l.*

The amount of the British revenue, for the year ending Jan. 6. was 48,305,322*l.*, being an increase over that of the preceding year, of 1,-660,647*l.*

Steam Cannon. The late failure of Mr. Perkins, at Vincennes, has not had the effect of discouraging the French Government from other attempts to make Steam Cannon. We hear that Messrs. Perrier & Edwards, who are eminent engineers at Chailot, near Paris, have been employed to prepare something in this way from models furnished by the French Government; and hopes are entertained of their being able to produce a cannon as formidable in proportion as the steam musket-barrel exhibited by Mr. Perkins. *Literary Gaz.*

The pensions to American Loyalists were in the course of payment in London, on the 5th of January last, as usual.

Mr. Clement, proprietor of the London Morning Chronicle, paid Government for Stamps, the last year, ending the 31st of Dec. the enormous sum of £53,218 0. 6.—more than one tenth of all the stamps in England!

Portugal. The New-York Morning Herald contains the following paragraph in relation to the death of Don Miguel.

A private correspondent of the London Morning Herald, under a Lisbon date of Dec. 20th, announces the death of Don Miguel on the 13th, attended with frightful convulsions. The greatest agitation prevailed; the death of Don Miguel, as well as the determination of the constitutionalists to break out in open defiance of his authority, are bruited on all sides. The physicians of Don Miguel continue, nevertheless, to issue daily bulletins assuring the public of his complete and speedy recovery.

The 55th bulletin, published this day, is evidently false, as Don Miguel died on the morning of the 13th, after the most frightful convulsions; and ever since that moment, the Miguelite party and that of the Queen are disputing about the formation of a new Government.

The Portuguese merchants in London fully expected from the tenor of the intelligence from Lisbon, that a revolution would break out in Portugal, and that as soon as the Cortes should be assembled, a regency in the name of the young Queen would be appointed.

Russian and Turkish War. The Prusian States Gazette of Dec. 29 has the following.

Several letters from the Turkish frontiers contian the intelligence that the Turks have failed in an attempt upon Varna. The loss is said to have been considerable to both armies, and the Seraskier who commanded the Turks is said to be severely wounded.

Letters from Odessa of the 12th of Dec. say that Omer Vrione having made a movement from Shumla upon Bazardjik, Gen. Roth had advanced against him from Varna.

Great Fire at Demerara. By the brig Indian Queen, just arrived at Indian Island from Demerara, we learn that that city has been destroyed by fire. We have been unable to obtain the particulars, but hear that it lasted upwards of three days, and had extended about three miles. The loss is reported at £500,000 stg. It originated in an extensive warehouse, by some rum which a man was pumping from a hhd. taking fire from a candle. *Eastport Sentinel.*

The late news of the massacre in the cities of Crete, is confirmed. No Christians are now left in those cities; all have perished by the sword, and all their brethren in the island are devoted to the same fate.

Among the reforms contemplated by the French government in the medical profession is one, that no physician or surgeon under 30 or more than 60 years of age, shall be allowed to prescribe or operate in the hospitals.

The New Republics. It is a remarkable fact, that within the last two years, every one of the Spanish American Republics, with the exception of Chili, has been the scene either of Revolution, Insurrection or Civil War. In Mexico and Buenos Ayres, a complete revolution has been effected by force of arms. In Colombia, to say nothing of the immense political excitement, a formidable conspiracy has been developed, which had for its object the same result, by taking the life of Bolivar. Guatemala has been distracted by a civil law. Peru, after being itself revolutionized by the aid of Colombia troops, has extended the same favor to the Republic of Bolivin, by sending an army and deposing its President. *Journal Com.*

MARRIAGES.

In this city, by the Rev. Mr. Gannett, Albert L. Kelly, Esq. to Miss Caroline Pierce.

In South Boston, Mr. Benjamin Frost to Miss Susan Burgess.

In Waltham, Mr. Converse Smith to Miss Susan Clarke.

In Lunenburg, Mr. John Rockwood, of Groton, to Miss Hannah Brooks.

In Dover, (N. H.) by Rev. Mr. Winslow, Mr. Lewis Stark to Miss Nancy Tuttle, daughter of the late Mr. David Tuttle.

In Brookfield, Mr. Cheney Doan to Miss Laurinda Grover; Mr. George B. Dean to Nancy Deland; Mr. Archibald H. Ware to Miss Caroline C. Mason.

In Sterling, by Rev. Mr. Osgood, Rev. W. H. White, of Littleton, to Miss Sarah B. youngest daughter of the late Rev. Mr. Foster of Littleton

In Sandwich, Mr. Enos Cudworth to Miss Lucy, Bates, of Sandwich.

In Plymouth, Mr. Wendall Hall to Miss Mary Ann Gray.

In Barnstable. Capt. Alvan Hallet to Miss Sally Sturgis.

In Norwich, Vt. on the 19th inst. by the Rev. Mr. Woodward, Lieut. Richard Morris of the U. S. Navy, to Miss Mary Emerson daughter of the Hon. Thomas Emerson, of *N.*

In New-York, Capt Richard T. Auchmuty, of U. S. Marines, to Mary, daughter of the late John Allen, Esq.

DEATHS.

In this city, Mr. Hugh R. Kendall, baker.

In Salem, suddenly, Mr. George Orrington, aged 22.

Died,—on the 26th inst. in Cambridgeport, Mr. Asaph Harlow, aged 80 years; funeral from his late dwelling on the next sabbath immediately after divine service, P. M. Relations and friends are requested to attend without further notice.

In Portsmouth, Mrs. Mary Ann, wife of Lieut. Thomas S. English, of the U. S. Navy, aged 30.

In Erving's Grant, Mr. Richard Daniels, of Roxbury, aged 63.

In Milford, on the 19th inst. Mr. Ichabod Corbett, aged 73.

In Harvard, Mrs. Mary Wood, aged 85; Mr. Silas Rand, aged 90.

In Lunenburg, Mr. Jacob Sanderson, aged 87.

In Sandwich, Mrs Mary Gile, Newmarket, (N. H.) 87; she left 8 children, ever one hundred grand children, over one hundred great grand children, and one of the fifth generation.

In Montville, Mr. Alfred Hurlbut, aged 72, soldier of the revolution.

In Dixmont, Mr. Calvin Emerson, aged 60, son of the late Rev. Mr. Emerson, of Norridgewock.

On his passage from Charleston to Liverpool, Henry Brazier Williams, aged 22, son of Capt. John W. of Portland.

PROSPECTUS

OF

THE LADIES' MAGAZINE,

CONDUCTED BY MRS. SARAH J. HALE.

FOR 1829.

THE Contents of the Ladies' Magazine will be an original Miscellany, calculated to improve the taste and foster the talents and virtue of women. At the same time, particular regard will be paid to the diffusion of that knowledge of our own country, its scenery and history, and the character and manners of its inhabitants, which Americans, of either sex, should be careful to acquire. But no sectional prejudices shall be admitted to interfere with the spirit of the work, which is intended to be strictly American.

The constantly increasing patronage which this work has received during the year it has been before the public, is the best criterion of its merits. The Ladies' Magazine is now circulated in almost every city and state in the Union.

Terms.— $3 per annum, to be paid on the delivery of the third number.

2. No Subscription received for a less term than six months, to be paid in advance.

3. Each number to contain about fifty pages of original matter, the whole making a beautifully executed octavo volume of six hundred pages.

4. Persons at a distance obtaining five subscribers and remitting the amount, fifteen dollars, shall receive a sixth copy gratis.

PUTNAM & HUNT.

Publishers, 41 Washington-street.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

INSTRUCTION.

J. A. PERRY, proposes opening a school on Monday the 6th of April next, at his residence in North-Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, } N. Bridgewater.
Rev. John Goldsbury, }
Eliab Whitman, Esq. }
Daniel Noyes, Boston.

Feb 28. 8t.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the request of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

ATHENEUM—NEW SERIES.

JUST published by JOHN COTTON, 134 Washington Street, "The Atheneum, or Spirit of the English Magazines," for March 1, 1829; Embelished with a Portrait of THOMAS MOORE, ESQ.

CONTENTS.

The Minister of Inverdonhuil; The Vision of Tears; The Winter Cruise; The Spider and the Fly—By Mrs Howitt; Ascent of Mont Blanc; The late Henry Neele; Madame de Sevigne; The June Jaunt—A Chapter omitted in the Life of "Manse Waunch"; The Land of Dreams—By Mrs. Hemans; Change—By L. E. L.; Sketches of Contemporary Authors, Statesmen, &c. No. VII.—Mr. Moore—(*With a Portrait.*)

VARIETIES.

Asia Minor; Sensibility; Gas Illumination; Kamtschatka; Anecdote; The word "Airt;" Anecdote of James VI.; Oriental preparation of Coffee; New Works.

2t. Feb. 28.

LIBERAL PREACHER—*for Feb.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 8. Vol. 2. for February. Containing a Sermon "On Heresy; its nature and effects;" from Rom. xvi. 17, 18—by Rev. Edward Richmond, D. D. of Dorchester, Mass. Feb. 7.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successive ly occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 4.

CONTENTS.

On the Properties of Water, as affording proof of a beneficent design in the Constitution of Nature; Conversation on the Third Century; Boston Sunday School Society; The Christian's Death; The Ark of the Covenant, and Censer; The Autumn Walk; Objections to the Manual; Extract; Hymn. Feb. 14.

NOTICE.

PARCELS containing the Reports of the Bostou Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

WANTED.

COPIES of the CHRISTIAN REGISTER, No. 2. of the present volume are wanted at this office.

Gentlemen of the Legislature who do not care to keep their papers—or snbscribers who do not keep regalar files, will greatly oblige the editor by dropping this number into the post office, directed "Christian Register."

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Goepels, and the Acts of the Apostles, with References to the Scriptures instead of Answers. Feb. 21.

FAMILY PRAYER BOOK.

New and Improved Edition.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Family Prayer Book," containing forms of Morning and Evening Prayers for a Fortnight; with those for Individuals, Religious Societies, and Schools. To which is added a large selection of Hymns.

A *New Edition* corrected and enlarged, by CHARLES BROOKS. Minister of the Third Church in Hingham, Mass. 3t. Feb. 21.

EVENING LECTURES ON ANATOMY.

TICKETS of admission to Dr. J. V. C. Smith's evening Lectures on Anatomy and Physiology, may be obtained of Brewer & Brothers, Apothecaries, No. 90 & 92, Washington-street, and of Dr. Fay, Winter-st. Feb. 7. 3t.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names. Jan. 31.

POETRY.

For the Christian Register.

THE TRAVELLER.

The hill was steep, the path was dark.
His strength was almost gone,
The cold wind fanned his blenching cheek,
The traveller still pressed on.

Around, above was lonely all,
And all was chill and drear,
The heavy drops began to fall,
But he seemed nought to fear.

Around the mountain path he trod
Appeared no cheerful green,
Save here and there, where the rocks among
A stunted oak was seen.

And the moss it peeped the rocks among,
The scattered rocks that lay,
Like the fallen walls of some old white tower,
Gleaming in moonlight's ray.

But at a little distance thence
A cot was dimly seen,
The light of its cheerful hearth pierced through
The casements mantling green.

And there the wanderer's feet might find
A welcome and a rest;—
Loud howl'd the storm;—the refuge near,—
But the wanderer onward pressed.

Why did he leave that friendly door
Amid the storm to roam?
On the other side of that mountain wild
Lay his long-unseen *home*.

Child of the skies! on duty's track
To rest no thought be given:
Rough though it be, that pathway leads
Up to thy Home in Heaven.—N. F. H.

ELIJAH'S INTERVIEW.

By Mrs. Hemans.

On Horeb's rock the Prophet stood—
The Lord before him pass'd;
A hurricane in angry mood
Swept by him strong and fast.
The forest fell before its force,
The rocks were shiver'd in its course;
God was not in the blast.
'Twas but the whirldwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute—a cloud
Came muffling up the sun;
When through the mountains, deep and loud,
An earthquake thunder'd on;
The frighted eagle sprang in air,
The wolf ran howling from his lair;
God was not in the stun.
'Twas but the rolling of His car,
The trampling of His steeds from far.

'Twas still again—and Nature stood
And calm her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came.
Down to his depths the ocean fled,
The sickening sun look'd wan and dead;
Yet God fill'd not the flame.
'Twas but the terror of his eye
That lighten'd through the troubled sky.

At last a voice all still and small,
Rose sweetly on the ear;
Yet rose so clear and shrill that all
In heaven and earth might hear.
It spoke of peace, it spoke of love,
It spoke as angels speak above,
And God himself was here.
For, oh! it was a Father's voice,
That bade his trembling world rejoice.

LINES BY MR. ROSCOE.

In the London *Keepsake*, are the following lines from the pen of the venerable historian Roscoe, and copied from the Album of a young American traveller:

From distant climes the stranger came
With friendly view and social aim,
The various tribes of earth to scan
As friend to friend, as man to man,

No glittering stones the stranger brought;
No arts professed, no wealth he sought;
His every wish one view confin'd,
The interchange of mind with mind.

What he the richest prize would deem,
Was friendship, kindness, and esteem;
What he could in return impart—
The same warm feelings of the heart.

Not his with selfish views alone
To trace his course from zone to zone;
His hope—to stretch affection's chain
From land to land—from main to main.—

The various powers and virtues tell
In human heads and hearts that dwell;
In bonds of love the race to bind,
And make one people of mankind.

MISCELLANEOUS.

CHILDREN'S BOOKS.

We made some extracts, in a late number of the Register, from a very judicious and excellent article on children's books, in the last number of the Christian Examiner. The following additional remarks, from the same article are well worthy the attention of all who are concerned in the instruction of the young.

Rewards.

Miss Edgeworth objects to bestowing rewards in real life, and the objection against exhibiting them in books is nearly as strong. 'Would you,' she says, 'encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection, esteem, and confidence; but do not by ill judged bounties attempt to force these virtues into premature display. The rewards which are given to benevolence and generosity in children, frequently encourage selfishness, and sometines teach them cunning. Lord Kames tells us a story, which is precisely a case in point. Two boys, the sons of the Earl of Elgin, were permitted by their father to associate with the poor boys in the neighborhood of their father's house. One day, the earl's sons being called to dinner, a lad who was playing with them, said he would wait until they returned. "There is no dinner for me at home," said the poor boy. "Come with us, then," said the earl's sons. The boy refused, and when they asked him if he had any money to buy a dinner, he answered, "No." "Papa," said the eldest of the young gentlemen when he got home, "what was the price of the silver buckles you gave me?" "Five shillings," "Let me have the money, and I 'll give you the buckles." It was done accordingly, says Lord Kames. The earl inquiring privately, found that the money was given to the lad *who had no dinner*. The buckles were returned, and the boy was highly commended for being kind to his companion.—The commendations were just, but the buckles should not have been returned; the boy should have been suffered steadily to abide by his own bargain; he should have been left to feel the pleasure, and pay the exact price of his own generosity.'

If it be inexpedient always to represent virtue as receiving rewards, we think it still more so to deal forth presents, or even extravagant commendations to children, for performing their common and ordinary duties. It is better to relate the performance of these duties as matters of course, without remark. Yet we often find in these books the most trifling acts of good conduct receiving such praises as would only be proper for high and heroic virtue. We trust that we shall not be thought cynical for saying, that we think even the smiles of approbation on the lips of parents, are made much too common in stories. Is it not better that children should be taught to act from a sense of duty, and not always be looking for commendation to the faces of their friends, where the children who most need instruction are often least likely to receive it? Even the young should be taught that virtue is to be loved for its own sake. Let us, however, not be misunderstood. We do not mean that in real life parents should be parsimonious in bestowing these tokens of commendation, but merely that they should not be so much dwelt upon in books, and put forth as powerful motives for good conduct.

Religious Instruction.

As it is not easy to say in what manner it is proper to make fictitious narratives for the young, a medium for religious instruction, we feel some hesitation in pointing out what seem to us dangerous mistakes in the mode of introducing this subject, which is sometimes adopted. The aim of many writers is most praise-worthy, to impress on the minds of the young the practical tendency of the great truths of religion, to show how intimately religion should be connected with their common occupations and enjoyments, and to give them pleasing and cheerful associations with their thoughts of their Heavenly Parent. To do all this properly, requires a degree of judgment and experience proportioned to the importance of the subject; and we are afraid that the most sacred subjects are introduced in some of these volumes, in too light and familiar a manner to make any serious impression. Must not the frequent repetition of religious language have an injurious effect on the minds of children, when it is introduced so inappropriately, and with so little force, as to produce no distinct idea, no feeling of the sacredness and importance of the subject? The words become mere words of course, and when this is the case, the oftener they are repeated, the less, probably, will they be attended to. These remarks seem to us to apply, with more or less force, to a large part of the recent stories for children. But some of them are more objectionable than others; and we have, in some instances, been shocked by the irreverence with which religion is treated,—irreverence it certainly appears, though the pure intentions of the writer cannot be doubted. What mother would think of telling a child the whimsical mistakes which another child has made in his first ideas of the Deity? Yet such mistakes are actually related at length in a story written expressly for young children, and in language that we should not be willing to quote. Indeed, we think that most of the stories by the author of this tale, exhibit a similar want of judgment in treating religious subjects. The 'Black Velvet Bracelet,' though the story and sentiments are, in many respects, good, appears to us liable to the same sort of objection. Is there nor an impropriety in placing such words as '*God sees me always*,' on an ornament for a little girl, to be worn in constant view, and read at all times, by all her companions whether religious or irreligious?

This light and familiar mention of the Deity, is quite common in many stories. It has been said that the Jews never ventured to pronounce the name of the Deity, and that Sir Robert Boyle never uttered it without a pause and evident stop in his discourse. Yet this name is continually repeated by the mother and her child, in the stories just referred to, as familiarly as they would have spoken of his schoolmates or playthings.

MODES AND MATERIALS OF ANCIENT RECORDS.

An article under this head was given in No. 51 of the last volume of the Register, from the "Library of Useful Knowledge," an English publication. It will be perceived that the whole relates to periods anterior to the invention of printing.

Leaves and the Bark of Trees.

The employment of leaves for the transmission of ideas, is of great antiquity; and it is still common in different parts of the east. Hence the word *folio*, (from the Latin folium, a leaf,) and the meaning of *leaf*, when applied to a book. This mode of writing on leaves seems to have been superseded by the use of the bark—a material employed in every age and quarter of the globe. The outer bark was seldom used, being too coarse and rough. The inner bark was preferred, especially that of the lime tree. This bark the Romans called *liber*—hence *Liber*, the Latin name for a book. In order that these bark books might be conveniently carried they were rolled up; and in this form called *volumen*; this name was afterwards applied to rolls of paper and parchment—hence the origin of the word *volume*, appliod to modern books, though of a different shape. Ancient manuscripts in bark are very scarce; but the use of bark for books still prevails in the east, especially among the Birmans. The custom of making books from bark prevailed among our Scandinavian and Saxon ancestors: the bark of the beech tree was most commonly used. The primitive meaning of the Anglo-Saxon word *boc* is the beech tree; its secondary meaning, a book—and hence our word, *book*. There are still extant some letters, and even love-letters, written by the ancient Scandinavians on pieces of bark. A very curious library of the kind was discovered some time ago among the Calmucs: the books were very long and narrow; their leaves of thick bark, varnished over; the writing white on a black ground.

Linen cloth, on which letters were drawn or painted with pencils, was employed by the Egyptians when, it is supposed, they wished to transmit such things as they designed to last very long. In the British Museum there is a piece of writing of this nature, taken out of a mummy. The Romans likewise employed linen (*libri lintei*) not merely for what related to private subjects and persons, but also to enter the names of magistrates, treaties, and other public documents.

Skins.

The employment of the skins of animals, rudely prepared, is stated by Herodotus to have originated with the Ionians, as a substitute for the papyrus, when it could not be procured without much difficulty and expense: those of sheep, goats, and asses were preferred. Several of these books are in the Vatican, the Royal Library of Paris, and some other libraries. The poems of Homer were written on the intestines of a serpent in letters of gold: this roll was first deposited in the library of Ptolemy Philadelphus, and afterwards taken to the great library of Constantinople, where it was destroyed by fire in the sixth century: it was 120 feet long.

Leather.

Leather, or skins prepared in the present manner, seems to have been often used by the Jews, on which to write the Law, Pentateuch, and other parts of their Sacred Scriptures. Dr. Buchanan informs us, that in the coffer of the synagogue of the Black Jews, in Malayala, there is an ancient copy of the Law, written on a roll of leather; it is about fifteen feet long; the skins are sewed together. A copy of the Pentateuch, written beautifully in Hebrew characters, (without vowel points,) large, and of a square form, belonged formerly to M. Santander. It occupied fifty-seven skins, which were fastened together with the same material.

Papyrus.

The Egyptian papyrus was applied to the purpose of writing upon before the preparation of parchment and its application to the same use were known. But in order to notice in connexion all the subjects employed by the ancients, which have been entirely superseded (except in very few instances) by the use of paper, we shall postpone our account of the papyrus, till we have stated a few particulars regarding the ancient use of parchment.

Parchment.

The common opinion, derived from the authority of Varro and Pliny, that the preparation of parchment from skins owes its origin to a dispute between Eumenes, King of Pergamus, and one of the Ptolemies, concerning their respective libraries, in consequence of which the Egyptian king prohibited the exportation of papyrus, and Eumenes invented parchment, is certainly unfounded. Its manufacture and use are mentioned by Josephus, Diodorus Siculus, and other authors, as having been known long before the age of the Ptolemies; the name given to it by the ancients, however, Charta Pergamena (paper of Pergamus,) renders it highly probable that its mode of preparation was improved, or its manufacture and use more general there, than in other places.—Most of the ancient manuscripts now extant are written on parchment. From their appearance, the parchment has evidently been polished; according to ancient authors, by pumice stone. They used three kinds—that of the natural colour; the yellow, bicolor membrana of Persius, which seems to have been so called because one side of the leaf was white, the other yellow; and the purple; the parchment being tinged with that colour, when silver or golden letters were to be used. It sometimes happened that parchment of the very finest kind was extremely scarce: about the year 1120, "one Martin Hugh, being appointed by the convent of St. Edmundbury to write and illuminate a grand copy of the Bible, for their library, could procure no parchment for this purpose in England"

INTEMPERANCE.

We are glad to find that an impression is gaining ground in the community, that a large proportion of the cases of pauperism and crime in our community, are to be attributed to the intemperate use of ardent spirits. The subject has been taken up by our legislature. A committee of the House of Representatives having been appointed to consider whether there be any practicable mode of ascertaining the amount of crime and pauperism in the state resulting from the intemperate use of ardent spirits, reported the following orders:—

Ordered, By the Senate and House of Representatives, that the Attorney and Solicitor Generals of this Commonwealth, and the County Attornies for their respective Counties be directed to return to the Office of the Secretary of this Commonwealth, on the last Wednesday in May annually the number of persons found guilty of any crime in their respective Courts, the nature of the crime of which they have been found guilty, and on consultation with the Court to which such verdict is returned, the number of persons whose offences resulted from, or were occasioned by, the intemperate use of ardent spirits.

Ordered, further, That the Judges of the Police Court of the City of Boston, make the same returns to the same Officer, as provided for in the preceding order.

Ordered, further, That when any Justice of the Peace of this Commonwealth shall commit any person to the House of Correction, the cause of whose commitment shall have resulted from, or been occasioned by, the intemperate use of ardent spirits, he shall certify the fact, under his hand, at the bottom of the *mittimus*; and it shall be the duty of each keeper of a House of Correction, two weeks at least before the last Wednesday in May annually to inform the County Attorney of his County, of the number of persons committed within the last year, and also of the number of whom such certificates shall have been made.

Ordered, further, That the Overseers of the Poor in each Town or City in this Commonwealth shall, under their hands two weeks at least before the last Wednesday in May, annually, inform the County Attorney of their respective Counties of the number of Paupers in their respective Towns or City and the number of cases in which such pauperism has resulted from, or been occasioned by, the intemperate use of ardent spirits, and it shall be the duty of the County Attornies to transmit the accounts which they may receive from any keeper of a House of Correction or from the Overseers of the Poor of any Town or City, to the Secretary of this Commonwealth, as is in the first order above provided.

Ordered, further, That the Selectmen of every Town within this Commonwealth, shall on the first Monday of March or April annually cause these orders to be read in public Town Meeting.

Ordered, further, That the Secretary of this Commonwealth be directed to transmit to the Overseers of the Poor of the Towns in this Commonwealth, and of the City of Boston, orders for the purposes above provided.

Ordered, further, That this Order be in force for three years after the last Wednesday in May next.

WASHINGTON IN RETIREMENT.

"I am just beginning to experience the ease and freedom from public cares, which, however desirable, it takes some time to realize; for, strange as it may seem, it is nevertheless true, that it was not until lately I could get the better of my usual custom of ruminating, as soon as I awoke in the morning, on the business of the ensuing day; and of my surprise on finding, after revolving many things in my mind, that I was no longer a public man, or had any thing to do with public transactions. I feel, as I conceive a wearied traveller must do, who after treading many a painful step, with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed, and from his housetop is looking back, and tracing with an eager eye the meanders by which he escaped the quicksands and mires which lay in his way, and into which none but the all-powerful Guide and Dispenser of human events could have prevented his falling. I have become a private citizen on the banks of the Potomac; and, under the shadow of my own vine and my own fig tree, free from the bustle of a camp, and the busy scenes of public life, I am solacing myself with those tranquil enjoyments, of which the soldier, who is ever in pursuit of fame—the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all—and the courtier, who is always watching the countenance of his prince, in the hope of catching a gracious smile—can have very little conception. I am not only retired from all public employments, but am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life, with heart-felt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathors."

KITCHEN ECONOMY.

A friend has mentioned to us an improvement in kichen economy which we think deserving of notice. It may be called an *iron back log*, and is cast hollow to contain water. A small leaden leader, is attached to an iron cylinder, which is placed at the bottom of a wood fire; connected with a cask or tub of water near the fireplace, or in any convenient part of the room. The family may thus have a constant supply of hot water, without encumbering the fire-place, and with much less than the ordinary consumption of fuel for that purpose. *Long-Island Star.*

NOTICE.

DR. THOMAS GRAY, Jr. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession. Jan. 10.

FOR sale at the Christian Register Office Mrs Barbauld's Works.

Recollections of Jotham Anderson, by Rev H. Ware.

Ware's Discourses on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-boand in calf or morocco, and are very suitable for New Year's Presents. Dec. 27.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness*. By Bernard Whitman. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

BOOKS for SUNDAY SCHOOLS,

JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund.
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

A discount from the hundred price will be made to those who purchase to sell again.

BOWLES & DEARBORN,
50 Washington-street, Boston.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market. Jan. 10.

INSURANCE.

THE Merchants' Insurance Company in Boston, conformably with their act of Incorporation, give notice that their Capital Stock is Three Hundred Thousand Dollars, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Company also give notice that they continue to insure on Marine Risks, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.
Andrew G. Winslow, Sec'y. Nov. 22

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3.

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel,"—by Bernard Whitman.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New Testament, &c. by J. P. Dabney" No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

CHRISTMAS and NEW-YEAR'S PRESENTS, &c. *THOMAS WELLS*, at the Suffolk Circulating Library and Bookstore, 92, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on moderate terms.

☞ The "Cambridge Selection," and "Belknap's Collection of Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church*.'

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Northampton,	S. Butler, & Co.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass	William Brown.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. J.	Rev. J. B. Pierce.
Walpole Mass.	Palmer Morey.